

THE TWO
COVENANTS
From *Sinai*, and *Sion*,
drawn up Catechetically,
and plainly.

Together with a briefe Appendix,
directing about the use of the
New Covenant in a practi^call way.

Published for the benefit especially of the
Inhabitants of *Easbam*, *Essex*.

BY SAMUEL SLATER.

Hebrews 12. 18, 19, 22, 23.

Yee are not come to the Mount that might be touched, and that burned with fire, nor unto blacknesse, and darknesse, and tempest, and the sound of a Trumpet, &c. But yee are come unto Mount *Sion*, and to the Citie of the living God, the heavenly *Jerusalem*, and to an innumerable company of Angels, to the generall Assembly, and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the Spirits of just men made perfect, and to *Jesus* the Mediator of the New Covenant.

The third Impression.

London printed by M. S. for Henry Overton
in Popes-head Alley. 1644.

COVENTANTS

THE TWO

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

Mount Sinai

WAs situate in the wilderness, where the Israelites were sojourners, Exo. 19.1.

Here Moses stood as a Typicall Mediator, Exod. 24.12.

Here a fiery Law was published, and given in charge, Deut. 33.2.

Here the Law was writtch in Tables of stone by the finger of God, Exod. 31.18.

Here was blacknesse, and darknesse, and Tempest, Heb. 12.18.

Here matters were managed visibly, and to the outward senses, Exod. 20.18.

Here Moses and the people did exceed ngly feare, & quake, Exod. 20. Heb. 12.21.

Here was a gendring to bondage, Gal. 4.24.

Here was the ministration of condemnation, 2 Cor. 3.

Mount Sion

WAs situate in Canaan, where the Israelites were inheritors, and at Jerusalem, where God placed his name. 2. Sam. 5.7.

Here Christ standeth as the Mediator of the New Testament, Rev. 14.1. Heb. 12.

Here the joyfull sound of the Gospel is heard, Psal. 89. Isa. 40.9.

Here the Law is written in the fleshy Tables of the heart, by the Spirit of the living God, 2 Cor. 3.3.

Here is brightnesse, and perfection of beauty, Plal. 50.1.

Here matters are managed after a more spiritual manner, 2 Cor. 3.8.

Here men have boldnes, and confidence towards God, Heb. 10.19.

Here men are called to a glorious liberty, Gal. 5.13.

Here is the ministration of righteousness, and life, 2 Cor. 3.

PSAL. 87. 5.

Of Sion it shall be said, this, and that man was born in her, and the Highest himsele shall establishe her.

THath pleased the Father of Lights,
out of tender compassion to the for-
lorn posterity of *Adam*, over which
the Prince of darknesse hath drawn
a black vail of ignorance, to ingage
the promise for the destroying of that vail, & re-
moving the face of the covering spread over all
Nations, *Iſa.* 25. 7. That so men may with open
face behold, as in a glasse, the glory of God, and
be transformed into his image from glory to glo-
ry, *2 Cor.* 3. 18. Which promise, as it is to be ap-
plied by Faith, and sued out by prayer, so it is to
be served in order to its accomplishment, by the
faithfull endeavours of all Christs servants in the
Ministry, that so poore soules that have lived
long under shadowes, and walked in darknesse,
may be brought into marvellous light, and not
goe to bed in the darke, and so lie downe in eter-
nall sorrow. For which cause the Author hath
been moved to present these few pages to pub-
licke view, in hope, that some may make advan-
tage of them, for the understanding of the my-
steries of God. Which if any shall, hee hath his
aime, who counts it one of the greatest comforts
of his life, to be any way usefull to the Church of
God and Children of the Covenant.

Some

Some select Scriptures propound-
ed, to promote an endeavour in
people after Knowledge.

Desired knowledge of God more then
burnt offerings, Hosea 6. 6.

The Lord hath a controversie with the inhabi-
tants of the Land, because there is no knowledge of
God, Hosea 4. 1.

Some have not the knowledge of God **S**peake
this to your shame, 1 Cor. 13.

My people are destroyed for lack of know-
ledge, Hosea 4. 6.

How long yee simple ones will yee love sim-
plicitie, and fooles hate knowledge? Prov. 1. 22.

When wisdom entereth into thy heart, and
knowledge is pleasant to thy soule, discretion shall
preserve thee, understanding shall keep thee, Prov.
2. 16.

Therefore be yee not unwise, but understanding
what the will of the Lord is, Ephes. 5. 17.

Some generall Propositions, com-
prehending the summe of that Do-
ctrine; which is necessary to be
known to Salvation.

GOD is an infinite and incompre-
hensible Spirit, having his being
of himselfe, and all perfections
in himselfe, in the unie of whose
Essence, wee are to acknowledge a Trinity
of Persons, viz. the Father, the Sonne, and
the Holy Ghost, *Job. 4. 24. 1 Kings 8. 17.*
1 Job. 5. 7.

God in relation to Man, as his Creature, is
to be acknowledged of us, as a most wise,
powerfull, and glorious Creator, *Genes. 1.*

God with respect to man as a sinner, is to
be acknowledged as a most wise, just, mer-
cifull, and gracious Redeemer, *Exod. 34. 6.*
Psalm 43. 14.

Man before his fall was a creature of ad-
mirable excellencies, and singular priviledges,
but

but not priviledged from falling, *Gen. 1. 31.*

Gen. 3. 1b. Eccles. 7. 29.

Man since he falls, is a creature extremely miserable, but yet standing under a possibilitie of rising, *Rom. 7. 24. Hosea 13. 9. and 14.*

That help, which is provided for man, in order to his rising, is laid upon one that is mighty, even Jesus Christ, who is both God and Man, a person chosen of his Father to do him service, in working mans Salvation, and is for that purpose made unto us, wisdom, righteousness, sanctification, and redemption, *Psal. 89. 19. Esai. 9. 6. 7. Eph. 42. 1.*

1. Cor. 1. 30.

Jesus Christ, and all blessings in, and through him, are ours by beleiving, where, in, first, there is a looking to Jesus; secondly, a leaning upon him; thirdly, an imbracing of him; fourthly, a kissing of him; fifthly, a feeding upon him; sixthly, a taking hold of him; seventhly, a receiving of him; eighthly, a coming to him: all which are to bee spiritually understood, and spiritually to be performed, *Ephes. 3. 17. Heb. 13. 2. Cant. 1. Heb. 11. 13. Psal. 2. 12. Job. 6. Esai. 27. 5. Job. 1. 12.*

The soule is brought to believe, and so to the fellowship of Christ, and blessings through

through him, by the hearing of the Gospel, which is a doctrine of free grace, declaring unto us that God is in Christ, reconciling the world unto himselfe, *Joh. 6. Rom. 10. 14. 15. 17. 2 Cor. 5. 19.*

That Gospel, which is the grace of God bringing salvation to such as beleeve, doth likewise teach men to deny ungodlinesse, and worldly lusts, and to live soberly, righteously, and godly in this present world, *Tit. 2. 11, 12.*

Such as doe beleeve, and shew forth their beleeving, by walking in newnesse of life, are justified from sinne, passed from death to life, and shall have after death, a resurrection to eternall glory, *Rom. 8. 1. Joh. 6. 36. 2 John 11. 26. Joh. 6. 44.*

Such as continue in sinne, neglecting Christ and Gospel-mercies, shew themselves to be children of wrath, in bondage to Satan, and so continuing, shall after death bee raised up to eternall shame, *Joh. 3. 36. Ephes. 2. 1 Tim. 2. ult.*

It is mens duty, not to take matters delivered unto them, upon trust, but to search the Scriptures, whether the things which they read, or hear, be so, *Joh. 5. 39.*

The



The two COVENANTS

from *Sinai* and *Sion*.

Question.



What way hath it seemed good to the wisdom of God, to deal with the sonnes of men in order to his glory, and their happinesse?

Answer.

Gods dealing with them, both before, and since the Fall, hath been ordered out in a way of Covenanting, *Gen. 2. 16. Jer. 31. 32. Ezek. 10. 37.*

Q. What Covenant did God make with man before his fall?

A. A Covenant of Workes, the summe whereof is contained in the ten Commandments, *Levit. 18. 5. Gal. 3. 12.*

Q. What did this Covenant bind man unto?

A. To the performance of perfect obedience, and that perpetually, *Dent. 27. 26. Gal. 3. 10.*

Q. Had

The two Covenants

Q. Had man ability to perform what this Covenant bound him to?

A. Sufficient ability there was given to him to perform whatsoever the Law required, Eccles. 7. 29.

Q. What did that covenant lead man to expect from God, as the reward of his obedience?

A. A blessed life, in constant fellowship with him, and sweet fruition of him, Gal. 3. 12.

Q. Was man steadfast in this Covenant?

A. Nothing lesse; for hee disobeyed Gods expresse command in eating the forbidden fruit, and so became guilty of breach of Covenant, Gen. 3. Eccles. 7. 29.

Q. What condition hath man now brought himself into, through this breach of Covenant?

A. Into a most miserable condition of sinfulness, impotencie, guilt, and wrath, and lies open to the curse of the Law, and eternal condemnation, Iob 15. 16.

Q. Is there no help for man now lying under this wofull condition?

A. No help at all by the Covenant he hath broken, which doth strictly require either obedience, or satisfaction, in case of transgression, without giving any power, or shewing any mercy, Gal. 3.

Q. Hath

from Sinai and Sion.

Q. Hath man power to help himself?

A. He is altogether without strength, either to performe obedience, or make satisfaction, either to repaire the wrong hee hath done to God, or the losse hee hath sustained from himself, 2 Cor. 3. 5.

Q. Is man then a creature altogether hopelesse?

A. Not so: for God hath proclaimed his name to bee mercifull, and gracious, Exod. 34. 6, 7.

Q. How hath God shewed himselfe so to be in order to mans recovery?

A. By revealing a new Covenant, and so bringing in a better, and more blessed hope, Jer. 31. 34. Heb. 8.

Q. What is that Covenant?

A. A covenant of free grace and reconciliation between himself and poore sinners, before alienated from him, and enemies to him, 2 Cor. 5. 18, 19. Col. 1.

Q. Upon what foundation is this Covenant laid?

A. Not upon any ability in man, but upon Iesus Christ, and his sufficiencie, upon whom the covenant is founded, and in whose blood it is established, Isai. 28. 16. 1 Pet. 2. 6. Matth. 26. 28. Luke 22. 20.

Q. Why

The two Covenants

Qu. Why doe you call it a new Covenant?

A. In two respects: first, in respect of the Covenant of Workes, under which man was at first planted: Secondly, in respect of that difference which is between the gracious administration under the old Testament, and those now under the New.

Q. Wherein doth that difference of administrations consist?

A. In sundry particulars, whereof we will mention but two, or three: First, under the old Testament, the Covenant was administered with a more rigorous exacting of obedience to the Morall Law, under the Gospel men are drawne to their dutie with more sweetnesse: Secondly, Christ was then held forth as one that was to come, but now as being already come: Thirdly, Christ, and the blessings of the Covenant through him, were then dispensed under carnall Ordinances, and cloudy Ceremonies, whereas now the dispensations are more cleare, and spirituall; so that wee may with open face behold, as in a glasse, the glory of God in Iesus Christ, *Deut. 8. 1. & 27. 26. Mat. 11. 28, 29. Rom. 12. 1. Malach. 3. 1, 2. Heb. 9. 10. 1 Pet. 2. 9. 2 Cor. 3. 18.*

Was

from Sinai and Sion.

Q. Was it not the same salvation, which was then dispensed, that now the Gospel brings, notwithstanding the difference of administration?

A. Undoubtedly it was, Christ being the same yesterday, and to day, and for ever: secondly, it being the same Spirit, and the same Faith, by which believers then were, and now are made partakers of him, and of all spiritual blessings in, and through him, Heb. 13. 8. 2 Cor. 4. 13. Heb. 11. 1 Cor. 10. 3, 4.

Q. When did this Covenant take place?

A. Immediately after the fall, and it was signified by that promise made to our first parents, The seed of the woman shall break the Serpents head, being afterward confirmed to Abraham, and to his seed, Gen. 3. 15. Gen. 15. 1. & 17. 1, 2.

Q. Why then was the Law published, after upon mount Sinai?

A. Not as the standing Covenant, nor to disanull the Covenant made and confirmed before of God in Christ, but it was for mercifull purposes, and the more to indear the promise of Grace to the heires thereof, Gal. 3. 17, 18, 19.

Q. What is the matter of this new Covenant under the Gospel?

A. Sure

The two Covenants

A. Sure mercies, and sweet promises, which are all in Christ, Yea, and in him, Amen, *Eph. 5. 3. 2 Cor. 1. 20.*

Q. What are these promises, and the mercies conveyed by them?

A. That God will give a new heart, a heart to know him; that he will write his law within us, put his feare into us, cause us to walke in his statutes, forgive our iniquities, cleanse us from our filthinesse, be our God, and make us his people, *Ezek. 36. Jer. 31.*

Q. What is required of such who are taken into this covenant?

A. Nothing is required of them, but what is given to them; It is required that men beleeve, and repent, but it is freely given to them so to doe; Mans dutie is the matter of promise as well as Gods mercie, *1 Cor. 3. 12. Ephes. 2. 8. Phil. 1. 29. Acts 5. 31.*

Q. How then are men to deal with such Promises, as require, that they beleeve, repent, and turn to God?

A. They are not to seek strength from themselves, but to search into the Covenant, and see what they can find in the promise, and so turn the promise into prayer. *The Appendix fully proves this.*

Q. How

from Sinai and Sion.

Q. How will it stand with the justice of God so highly offended, and requiring satisfaction, make such a Covenant of grace and mercy?

A. We are to consider this Covenant in a reference of it to Jesus Christ, as Mediator thereof, undertaking to satisfy Gods strictest justice, and to estate man in his richest mercy, in regard of whom, as also of Gods free donation, it is a Testament, confirmed by the death of the Testator, Heb. 1. 120, 23. Heb. 10. Mar. 26. Heb. 8. 6. and so concluded in the

Q. Who is this Jesus Christ?

A. The man, Gods-fellow, the Son of the Father, but found in flesh as a man, in which estate he humbled himself, and became obedient to the death even to the death of the Crosse, Zach. 13. 7. Phil. 2. 8.

Q. What followed upon his humbling himself, and being obedient to the death of the Crosse?

A. His glorious exaltation, which is to be considered in his resurrection, ascension, and sitting at Gods right hand, Rom. 8. 34. 35. I Cor. 15. 21.

Q. What did he engage himself to, as Mediator of this Covenant?

A. He engaged himself to a three-fold office, Prophetically, Priestly, and Kingly, Mat. 27. Psal. 110.

B

Q. What

The two Covenants

Q. What belongs to him to doe as a Prophet.

A. To reveale and make known the Covenant, therefore he is called the Angel and Messenger of the Covenant, *Ephes. 2. 17. Mal. 3. 1.*

Q. What was his businesse as a Priest?

A. To make his Soule an offering for sin, and by the sacrifice of himselfe to God to merit for us, and make sure unto us, all the blessings of the Covenant, *Esa. 53. Heb. 10.*

Q. What belongs to him to doe as a King.

A. To triumph over all guiltinesse, by the application of his blood, to the consciences of his people, and to subdue all iniquity, by the efficacy of his grace, and so to erect and administer a Kingdome in their hearts, standing in righteousness, peace, and joy in the Holy Ghost, *Heb. 9. & 10. 18. Esa. 52. Mich. 7. 15. Rom. 14. 17.*

Q. What provision is there made for the application of this Covenant to the sonnes of men?

A. There is mercifull provision of means, and that of two sorts, first outward, secondly, inward.

Q. What are the outward means?

A. First, The ministration of the Word, secondly, The holy Sacraments, *2 Cor. 5.*

Q. What is done to the purpose of applying this

from Sinai and Sion

this Covenant in the Ministry.

A. The name of God, and of the Lord Jesus, is proclaimed, and as an ointment powdered forth, Christ with his blood, and merits and all the benefits of his death, are openly shewed, and signification made, that whosoever will; may come and drinke of the waters of life freely, *Exod. 34. Cant. 1. Joh. 3. 14. Esa. 55. 1. Rev. 22.*

Q. What are the Sacraments that belong to this Covenant?

A. They are two, Baptisme, and the Lords Supper wherein there are visible Elements, of water in the one, and Bread and Wine in the other; all Sacramentally holding forth Christ, and serving to promote the application of him, and all spirituall mercies through him, *Mat. 28. Mat. 26.*

Q. What do these Sacraments especially hold forth concerning Christ?

A. His sacrifice and death, and so they hold proportion with the Gospel, which is a doctrine concerning Christ, and him crucified; *Rom. 6. 3. 1 Cor. 11. 26. 1 Cor. 1. 2.*

Q. How doe they serve, to promote the application, of Christ, and spirituall blessings by him?

A. They serve hereunto not only by way of signification, but also by way of obsequi-

The two Covenants

on, and so are to be considered as Seales of the Covenant, *Rom* 4. 11.

Q. What is signified and sealed in Baptisme?

A. The death of Jesus Christ, our union with him, and interest in all the benefits by him, particularly, remission of sinnes and sanctification, *Rom*. 6. 4. *Acts* 2. 38.

Q. What is signified, and sealed in the Lords Supper?

A. Our continuance in the fellowship of Christ, our living upon him, growing and increasing in him, who as he became a sacrifice to satisfie for sin, so is he become spirituall meate for the nourishment of our soules, *Titus* 2. 5. *Ephes*. 5. 2. *John* 6. 55.

Q. Doe not the Sacraments serve to promote the obedience that is to be performed under the Covenant, as well as the application of the mercies thereof?

A. They serve strongly to both purposes, for as the application of the mercies is furthered by way of signification, and obsignation, so is the performance of dutie furthered by way of profession and oblegation, *Rom*. 6. 23. *Col*. 3. 2, 3.

Q. What doe we make profession of, and bind our selves unto in Baptisme?

A. Wee professe our selves to be such as belong

from Sinai and Sion.

belong to Christ, beare his name, have fellowship with him in his death, and resurrection, and binde our selves to walke fittable hereunto, in dying to sinne, and rising to newnesse of life; *Mat. 28. 19. Colos. 2. 12.*

Q. What doe wee make profession of, and binde our selves unto in the Lords Supper?

A. Wee professe our continuance in that holy fellowship, and binde our selves to walke worthy of it, denying to have any fellowship in the unfruitfull workes of darknesse, 1 Cor. 10. 16.

Q. What are the inward means of applying this Covenant?

A. Two; The one principall, the other instrumentall.

Q. What is the principall?

A. The Spirit of the Lord Jesus Christ, which is sent into the hearts of such as are the children of the Covenant, and heires of promise, to convince them of their owne sinfulness, and of Gods righteousness, making them willing to submit to it, and able to close with it, Gal. 4. 6. Joh. 16. 8, 9. Psal. 110. 13.

Q. What is the instrumentall means of applying this Covenant?

A. Faith, which is the gift of God, and therefore given, that the soule may be made

The two Covenants

able, to take hold of the Covenant, and be actually possessed of the blessing of it, to justification, and life, *Ephes. 2. 8. Acts 13. 28. & 15. 11. Job. 1. 12.*

Q. What are men required to beleeve, that they may be made partakers of Christ, and the blessings of the Covenant?

A. They are to beleeve, that Christ came into the world to save sinners, and such as are lost: and perceiving themselves to be such, to looke up unto him, and to relie upon him for salvation, 1 Tim. 1. 15. Esa. 45. 22.

Q. Are not men bound to beleeve, that Christ dyed for them in particular?

A. They are bound to labour after such a particular perswasion, but they are justified by a faith of adherence, although they have not attained unto the faith of evidence and assurance, Heb. 6. 11. Mat. 15. 1.

Q. What is the chiefeft end, that God aimeſ at in making this Covenant, and admitting sinners into it?

A. The praise of the glory of his grace, and that Jesus Christ may in all things have the preheminance, Ephes. 1. 6. 12. Colos. 1. 18.

Q. How is this end attained?

A. By Gods enabling men to beleeve, and so to submit to his righteousness in Jesus Christ,

from Sinai and Sion.

Christ, which beleevings as it is the instrument of applying the Covenant, so is it the maine and principall part of that obedience which is required, and performed under this Covenant, *Rom. 10. 3, 4. Rom. 16. 26.*

Q. Doth not love to God, and our neighbour, belong to that obedience, which is to be performed under the new Covenant?

A. Vndoubtedly it doth; But then wee are to consider, the commandement that binds to it as a new Commandement *1 Joh. 2. 7, 8.*

Q. Why doe you call it a new commandement?

A. In two regards: first in regard of the principles, in strength of which it is performed; Secondly, In regard of the motives whereby it is urged.

Q. What are the principles?

A. First, The Spirit of grace, and adoption, which is therefore called a Spirit of love: Secondly, Justifying faith, *2 Tim. 1. 7.*

Q. What are the motives?

A. Gods loving us, and giving his Sonne to dye for us, his reconciling us unto himselfe by the death of his Sonne, pardoning our iniquities, pittying our weakneses, with principles and motives, the Covenant of workes takes no notice of, *Ephes. 4. 32. 1 Tim. 1. 5. 1 Joh. 4. 11.*

The two Covenants

Q. What is then the difference between that obedience, which the Law required, and that which is performed under the Gospell?

A. The obedience under the Law was to be performed by such abilities, as were naturall to man; the obedience under the Gospell, is performed in strength of a renewing Spirit, and a justifying faith; the former is made up of love, and acts of it, the latter is begun in faith, and compleated by love; the former was the matter of our righteousness to justification, the latter, whether wee consider faith, or love, is not our righteousness, as they are acts of dutie performed by us; The former was to be perfect, both in parts and degrees, or else not accepted; the latter if it be uniuerfall, and sincere, is accepted with God, and that for the Covenants sake, Gal. 5. 16. Rom. 13. Ephes. 1. 15. Gal. 3. 12. Gal. 3. 10. Psal. 119. 6.

Q. What workings of heart will there be in those, whom God doth bring into the bond of this Covenant.

A. Such as are actually admitted into this Covenant, will discover more or lesse gracious workings towards God: First, In a way of prayer, and supplication: Secondly, In a way of selfe-resignation to God.

Expla'n

from Sinai and Sion.

Explaine the former.

They will put the Covenant in suit, and what they finde to be matter of Gods promise, shall be matter of their prayer; If God promise to pardon iniquitie, they will pray, to have all iniquitie taken away; If God promise to give a new heart, they will pray, that God will create a cleane heart, and renew a right Spirit within them, 2 Sam. 7. 27. 2 Chron. 20. 6. 9. Jere. 31. Hosea 14. 2. Ezek. 36. Psal. 51.

Unfold the latter.

The soule perceiving by the Covenant, which it hath imbraced, Gods bountifull giving himselfe, and his Christ to it, gives it selfe backe againe to God, and comes to be in a covenanting frame; willing to be joyned to the Lord in an everlasing Covenant, 2 Cor. 8. 5. Jere. 50. 5.

Q. Doth the Covenant of The Gospel, make voyd the Law?

A. No, in no wise, the doctrine of faith, and free grace, doth contrarily establish the Law, Rom. 3. 13;

But

The two Covenants &c.

But the Apostle saith, *We are not now under the Law*, Rom. 6. 14.

A. We are not under it, as to stand or fall by it, in respect of our eternall estates, not under it so as to seek righteousness to justification, by the workes of it, not under it so as to be subject to the curse of it, in case of sinfull swervings from it? But as it is a light, discovering what is good and what is evill, withall commanding the one, forbidding the other, so are we under it, and stand bound to be ordered by it, *Acts 13. Gal. 3. 13. Rom. 7. 7.*

Q. *What prooffe can you give hercof?*

A. The New Testament doth abundantly prove this, take onely one Text, *Ephes. 6. 2. 3.* where the Apostle doth urge the Law in the very letter of it: *Honour thy father and thy mother; for this is the first Commandement with promise, that it may be well with thee, and that thou maiest live long on the earth.*

Q. *What is the state of such as neglect this Covenant which the Gospel holds forth.*

A. They shew hereby that they are for present in a state of damnation, they dispise the riches of Gods goodnes, set light by the most precious blood of the Lord Jesus, they neglect the great salvation, and unlesse they repent, they will necessarily receive the greater damnation,

damnation, *Joh. 3. 18. Rom. 2. Heb. 2. 3.*
Mat. 10. 15.



An *Appendix*, annexed
hereunto, for further illustration
of that which goeth before, con-
cerning the use of the *Covenant*
in a *practickall way*.



GODS dealing with man, is ordered
out in a way of covenanting, yet
so as that the covenant of the Go-
spel, in respect of its outward ad-
ministration, is ordered out with
commands, charging man with his duty. But
then we are so to consider the duty, as matter
of a command, as that we also acknowledge it
to be the matter of promise, in the strength
whereof it is to performed. And, herein
lies a maine part of our spirituall wisdom,
when our duty is required of us, not to seeke
abilitie in our selves, but to bring the precept
to the promise, and to search what there is in
the

the promise, and Covenant, as matter of free conveyance, answering to that which the precept requires, and so to sue out by prayer, the blessing of the promise, that wee may be enabled to performe the dutie of the precept.

Precept. It is mans duty to beleeve, *Mark. 1. 15.*
Covenant. The Covenant holds forth beleeving as a free gift, *Ephes. 2. 8.*

Prayer. Prayer sues it out, *Lord helpe my unbelieve, Mark. 9. 24.*

Precept. It is mans dutie to repent and turne to God, *Acts 17. 30.*

Covenant. The Covenant holds forth repentance, as the gift of God, *Acts 5. 31.*
2 Tim. 2. 25.

Prayer. Prayer sues it out, *Turne thou mee, and I shall be turned, Jere. 31. 18.*

Precept. It is required of man, as a dutie, to make him a new heart, *Ezek. 16. 31.*

Promise. It is Gods promise, to give a new heart, *Ezek. 36. 26.*

Prayer. Prayer rises up suitable to that promise; *Create in me, a cleane heart, O God, and renew a right Spirit within mee, Psal. 51. 10.*

Precept.

Precept. It is mans dutie to love God, *Mat.* 22. 37.

Promise. It is Gods Covenant to circumcise the heart to love him, *Deut.* 30. 6.

Prayer. Prayer workes out in the strength thereof, *That God would direct the heart, to the love of him,* 2 *Thef.* 3. 5.

Precept. It is mans dutie to feare God, *Deut.* 10. 12.

Promise. It is Gods promise to put his feare into our hearts, *Jer.* 32. 40.

Prayer. Prayer pursueth it, *Unite my heart to feare thy name,* *Psal.* 86. 11.

Precept. It is mans dutie to wash and be cleane, *Esa.* 1. 16.

Promise. It is Gods promise, to sanctifie and cleanse, *Ezek.* 36. 25.

Prayer. It is the businesse of Prayer, to sue out this promise, *Wash mee, and I shall be cleane,* *Psal.* 51. 7.

Precept. It is mans dutie to draw neare to God, *James* 4. 8.

Promise. It is Christs promise, to draw men unto him, *John* 12. 32.

Prayer. Prayer riseth up suitably hereunto, *Draw me, and we will run after thee,* *Cant.* 1. 4.

Precept.

Precept. It is mans duty to walke in Gods Statutes, *Psal.* 119. 4.

Promise. It is Gods promise, to enable him so to doe, *Ezek.* 36. 27.

Prayer. Prayer workes up accordingly; *Oh that my wayes were directed to keepe thy Statutes* *Psal* 119. 5.

Precept. It is mans dutie to bee strong in the Lord, *Ephes.* 6. 10.

Promise. It is Gods promise to make him strong, *Psal.* 29. 11.

Prayer. Prayer fetcheth strength from him; *Give thy strength to thy servant.* *Psal.* 86. 16.

Precept. It is mans dutie, not to depart from God, *Heb.* 3. 12.

Promise. It is Gods promise to his people, that they shall not depart from him, *Jere.* 32.

40.

Prayer. Prayer answers hereto; *Oh let me not wander from thy commandements,* *Ps.* 119. 10.

For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee, 2 Sam. 7. 27.

Behold



BEhold here yee children of the Covenant,
and heires of promise, a new and living
way, consecrated by bloud, paved with pro-
mises; a way of strength to the upright; wher-
in they may walke from strength to strength,
till they appeare before God in *Sion*. Let no
discouraging thoughts, concerning the diffi-
cultie of the way, which is set before you, pos-
sesse your hearts, so as to hinder your ready
application to it, and cheerfull progresse in it.
A yoake you are commanded to take upon
you, but such as is made most easie to beare,
because that God who layeth it upon you,
hath covenanted to strengthen, and support
you; He who is righteous in commanding,
is gracious in promising; be you strong in be-
leeving, and fervent in prayer, and your work
will be your meate, your dutie your delight.
I conclude all with the last words of the sweet
Psalmist of *Israel*, the man who was raised
up on high, and that by Gods free Covenant,
who having had experience of his own frail-
tie, and fore-apprehending the sad changes
that should after come upon his house, yet
comforted

comforted himselfe from the the considerath-
on of the stabilitie of Gods gracious Cove-
nant, 2 Sam. 23. 5. *Although my house be not so
with God (i. e.) as a morning without clouds,
and of a cleare shine, yet hath he made with me
an everlasting Covenant, ordered in all things,
and sure: for this is all my salvation, and all my
desire; although he make it not to grow.*



FINIS.



up on high, and that by Gods free Covenant,
who having had experience of his own frail-
tie, and fore-apprehending the sad changes
that should after come upon his house, yet
comforted